

productive industry the products of which they could give in exchange. Their system could not endure without an endowment.¹ Bousset² thinks that, "if they ever existed, they can never have had more than a limited and ephemeral significance."

Their central home was on a hill near lake Marea. Their place of meeting, on the seventh day, was divided by a wall, three or four cubits high, into two compartments, one for the women, the other for the men. They reduced the consumption of food and drink as much as possible. Sometimes they abstained for three or four days. They had a very simple feast on the forty-ninth day, the men and women sitting separately on coarse mattresses.³

301. Slavery amongst the Germanic nations. According to the most primary view, the one which we might call natural, a war captive's due fate was to be killed in sacrifice to the god of the victor. During some interval of time before his public execution he was set at work, and the convenience of his services was learned. He was kept alive in order to be employed in the labors which were the most irksome and disagreeable.

The joke of letting him live on to perform these tasks was not lost. When, now, we turn our attention to the Germanic invaders of the Roman empire, we are carried back to primitive barbarism. In the heroic age of Scandinavia we find that thralls are sacrificed at Upsala at solemn feasts in honor of the heathen gods. They were thrown from the cliffs, or into a hole in the ground, or tortured and hung up in the clear air, or the spine was broken.⁴

In the prehistoric period of German history the unfree were tenderly handled. "A well-born youth, who grew up amongst the same herds and on the same land with an

unfree youth,
 eating and drinking together, and sharing joy and
 sorrow, could
 not handle shamefully the comrades of the unfree
 man." ⁵ In the
 Scandinavian *Rigsmal*, Rig, the hero, begets a
 representative of
 each of three ranks, — noble, yeoman, laborer, —
 the first with
 the mother, the second with the grandmother, and
 the third with
 the great-grandmother, as if they had come from
 later and later

¹ Achelis, *Virg. Subintrod.*, 29-31.
 II, 18-28,

⁸ Cook, *Fathers of Jesus*,

² *Relig. des Judent.*, 447.

⁴ Estrup, *Skrifter*, I, 261.

^s Weinhold, *D. &*, I, 104.